for "potato," each word indicating minutely determined combinations of potato qualities.[22]

Considering that 250 years ago the Comanches did not even know what a horse was, they very quickly built up a vocabulary for describing a horse on the basis of color. A horse was a brown (*ḍupsikᵘma*), a light bay (*ohaieka*), a reddish brown (*ɛkakoma*), a black (*ḍuukᵘma*), a white (*tɔsa*), a blue (*epixtuesi*), a dun (*maana*), a sorrel (*ɔtɛkᵘma*), or a roan, either red (*ekaesi*) or yellow (*ohaesi*). Then there was the *dunnia*, a yellow horse with black mane and tail. Pintos were red (*ɛkasɔnaco*), sorrel (*ɔdutsɔnaco*), or black (*ḍuu:tsɔnaco*). And finally there were the red (*ɛkanaki*), yellow (*ohanaki*), and black (*ḍuunaki*) ears.

Most war ponies and race horses had personal names, while the ruck of a man's herd did not. A Comanche warrior would never be caught riding a mare if he could help it—they were for women and children—and under no circumstances would he ride a mare into battle. And while teen-agers might ride mares, a boy or girl dressed up for "show off" considered mares déclassé; only a sharp horse would do.

Riding horses were almost always gelded, for the Comanches became real pastoralists who knew how to breed up their stock. This drew from T. A. Dodge, U.S.A., the following comment: "In one particular the Comanche is noteworthy. He knows more about horses and horse-breeding than any other Indian. He is particularly wedded to and apt to ride a pinto ('painted' or piebald) horse, and never keeps any but a pinto stallion. He chooses his ponies well, and shows more good sense in breeding than one would give him credit for. The corollary to this is that the Comanche is far less cruel to his beasts, and though he begins to use them as yearlings, the ponies often last through many years."[23]

Only a few choice stallions were permitted to breed the mares. All others were castrated when about two years of age. The Comanche technique was to rope the forelegs, throw the stallion, and tie his front

[22] W. La Barre, "Potato Taxonomy of the Aymara Indians of Bolivia," *Acta Americana*, Vol. V (1947), 83–102.

[23] T. A. Dodge, "Some American Riders," *Harper's New Monthly Magazine*, May, 1891, 862.

192 edge of Spanish or English. The list is representative but not exhaustive.

192 Place names from Spanish: ciwáwa? 103 *Chihuahua;* me?he? *Mexico.*

Place names from English:[*] ?ahpaícI *Apache;* ?inihúma? *Indiahoma;* ?okohóma? *Oklahoma;* paksĭn *Fazon;* posto·kĬ *Post Oak* (Mission); takin *Duncan;* tepo *Temple;* teksĭs *Texas;* totn *Lawton;* ca·núki *Chattanooga;* cikisé·? *Chickasaw;* sinaírĭ? *Snyder;* manpá·kI *Mountain Park;* maro· *Marlow;* wo·rĭs *Walters.*

It may also be noted that a number of Comanche place names are newly coined descriptive forms: ?ekanarĭmĭ·? *Red Store* (An old trading post 3–4 miles south of Fort Sill established ca. 1876); ?ohahpuhaknI *Yellow Church* (Baptist Reformed church and mission at Fort Sill, Oklahoma); pasivanarĭmĭ·? *Fletcher* (*sand town*); tu·so·kwe? *Anadarko* (tu·-, *black* + so·- *many* + ?o·kwE *flow* + -?).

192 Personal names from Spanish: ?ombre? 551 (hombre) *man;* puta? (puta) *whore;* tĭhá·no? (tejano) *Texan;* tĭrásas (Teresa); tokoyán (Don Julian, or Don Juan); tosamaría? (tosa- *white* + *Maria*); tomá·sa? (Tomas); kupá·re? (compadre) *godfather, friend;* kuhmahcí·tO (Comanchito) *Comanche* [diminutive]; kurú·s (cruz) *cross;* ca·ves (Chavez); civá·to? (chivato) *young kid, he-goat;* wa·n (Juan).

English personal names: ?amaru? *Andrew;* pesi? *Bessie;* piriks *Felix;* po?o? *Paul;* to·me? *Tommy;* tu?nĭ? *Tony;* ko·ra? *Cora;* maikI *Mike;* menĭ·? *Minnie;* mĭru? *Myrtle;* na·ni? *Nanny;* nere? *Nelly.*

192 A list of tribal names might also be given ● 552 here. The precise provenience of these terms is not clear. They may derive from English, or possibly Mexican Spanish or Indian sources: pi?avoro? *Pueblo Indians;*

[*] All names given here refer to places in Oklahoma, except, of course, the state names Oklahoma and Texas. It may be noted that there are no Comanche names for Oklahoma City, the United States, etc.

[p. 230-B]

192 552 kaiwanï· *Kiowa* (-nï· may be translated as *people*); karó· *Caddo;* cikšó·nï· *Chickasaw;* šikapo? *Kickapoo;* šiminó·? *Seminole;* šo-šoni? *Shoshone;* navó· *Navaho;* yu·ta? *Ute, Paiute.*

In contrast to the above a number of tribal names are descriptive: ?a?a·nï· *Crow (horned people);* ?esikwita? *Mescalero Apache (grey feces);* papicimina? *Sioux (head unjointed);* ta·ši?nï· *Kiowa-Apache (spotted people* (from small-pox); saritihka? *Arapaho (dog eaters);* šianavo· *Cheyenne (feather striped* from their arrows).

197 648 Early and brief French contacts have left no apparent trace on Comanche. And in spite of the wide and relatively frequent relations, both friendly and hostile, between the Comanche and other tribes of the Plains and the Southwest, only a few loanwords from other American Indian languages seem to have been taken into Comanche, and those noted are of doubtful origin. This may in part be attributed to the wide-spread use of the sign language and to what seems to have been a rather large amount of multilingualism among the Plains tribes.[99] It seems especially noteworthy that the Kiowa, who lived in close association with the Comanche since the close of the 18th century,[100] had so little direct effect on the Comanche language. One word, ?aho *thank you,* seems to have been borrowed from Kiowa.

197 198 197 [192]

601 192 197 The kinship term, haipia, which refers to siblings-in-law of the opposite sex between whom the typical Plains reciprocal joking relationship obtained may, as Gladwin suggests,[101] have been borrowed along with

[99] James Mooney, Calendar History of the Kiowa Indians, 17th Annual Report, BAE p. 156 (Washington, D. C.; 1898), mentions that Kiowa children were often left with the Crow for 2-3 years to learn the language and thus preserve old friendships.

[100] James Mooney, Calendar History of the Kiowa Indians, 17th Annual Report, BAE p. 163 (Washington, D. C.; 1898).

[113] [101] Thomas Gladwin, Comanche Kin Behavior, AA 50: 73-94, p. 81 (1948).

[p. 231-A]

825 **pacikwasi?** *bare tail*; **piwiya?ino·hr** *carries his own rope* (The opossum is reputed to choke chickens and turkeys to death with his tail).

Raccoon: **parú·kU** *water animal* (?); **tu?pa?wehni?** *black hanging down (from the cheeks)*; **cuhniwi?A** *bone penis*.

Mourning Dove: **?eka?omo?** *red legs*; **pasahó·?** (Possibly related to **pasapI** *dried up*. One informant suggested the word referred to the dove's habitat, i.e., dry creek beds and river bottoms where there was standing timber and driftwood); **ku?ewó·?**; **na?yanimaitI** *lazy one* (Because the mourning dove builds a loose nest and lays only one egg).

While the dog was of paramount importance to the Comanche, only one synonym, **wo?woki?** *barker*, in addition to the usual word for *dog*, **sari·?**, was found. It may be noted, however, that dogs were individually and fondly named. [552]

It is interesting to observe that a number of newly introduced animals, including the chicken, have similarly received several names.

Pig: **po?ro?** (from Spanish, *puerco*); **ho·kI** (from English, *hog*); ***muvipo?ro?** (*nose* + **po?ro?**); **munua?** *nose mover*.

Mule: **mu·ra?** (from Spanish, *mula*); **to?moci?** (from **to?mocI** *sharp-pointed hoof*); **mI·warI?ipI** (This word was explained by one informant as meaning, "when you get to a point where you can't do anything more with a thing", and referring to the mule's sterility.)

Elephant: **?esi?inI·?** *grey animal*; **mu?kwipuna?** *nose curled up*; **mú·pichatinó·wapI** *carries things for mupic*[138] (a legendary giant).

Chicken: **ko·ko?**; **ko·koRá?a·?**; **ta·ya?ke?** *dawn crier (rooster)*; **?ona?ai?** *use salt* (A chicken's pecking is likened to shaking salt).

191 **5.1. Comanche bilingualism.**

The whole range of bilingualism is to be

[138] Charles Detrich, Comanche Vocabulary Collected at Fort Sill, Oklahoma, manuscript on file at BAE (1895) gives only mupic for elephant.

[p. 240 B]

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

553 562a Little significance attached to a girl's name. Often she was given a pet name by her mother at birth and probably not given a real name for several years. Once named, she carried that name for the rest of her life, even after her marriage.

115 Much of my information concerning Ca-vo-yo and name-giving came from Charley Ross, who in turn had received much of his information from his father, To-wa, and his father-in-law, Mi-he-suah, whom we called Mi-so. They and Ca-vo-yo were approximately the 726 same age, and the three had been young warriors together. Mi-so was wounded during the first charge at Adobe Walls. With a buffalo-gun slug in his abdomen he lay all day quite near the Walls without moving, knowing that should the defenders detect any movement they would finish the job. He was rescued near evening by two mounted warriors, who, riding at full speed, picked him up, laid him across the horse in front of one of the riders, and rode out of range without being hit.

● 552 177 Once Charley told me of a service Ca-vo-yo rendered the older Indians who knew no English. I think I remember it almost word for word, and so I will give it as a quotation. "When the white man came to live among the Comanches, here in Comanche land, he brought many things and customs the older Indians had never seen and knew nothing about. The old men went to Ca-vo-yo, and he gave them a Comanche name for each such article and custom. The words he gave them had a particular significance for the article or customs and were easily remembered."

Then Charley gave a little laugh, a sort of chuckle, and went on, "Many old Indians had never seen a completely bald man until they saw your father, so he gave him the name Ka-hait-ze Paph. *Ka-hait-ze* is 'without'; *paph* means 'hair' or 'head.'"

000 I carry three vivid mental images of Ca-vo-yo. One is really a 342 composite image. He lived in a little T-shaped box house that sits on the east bank of West Cache Creek, right where Blue Beaver Creek 609 adds itself to the larger stream. Soon the white people who lived to the east of the creek wanted another ford. They wanted a single ford to take the place of the fords across each creek, a mile upstream. So Ca-vo-yo allowed them to construct a ford just back of his house and only feet below the junction of the two creeks. To use this new ford you had to open and close two gates, as you let yourself through his horse corral.